

Hidayat Namah (Esoteric Instructions)

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BACHAN 21

HIDAYATNAMA (ESOTERIC INSTRUCTIONS) (SANT DAS MAHESHWARI TRANSLATION)

REVELATION GIVEN OUT IN THE COURSE OF TEACHINGS IMPARTED ABOUT THE VALUE OF ASSOCIATION WITH, AND SERVICE OF, THE PERFECT GUIDE, AND ABOUT THE DIFFERENT GRADES OF ADEPTS, AND INSTRUCTIONS ABOUT THE PRACTICE OF SHABD, AND THE SECRETS OF SHABD MÁRG, (YOGA) WITH DETAILS OF THE STAGES ON THE JOURNEY TO THE HIGHEST REGION.

This discourse is meant for those who are desirous of finding the Supreme Being, and who are true seekers and want to know which religion is the highest and which path is the most sure and direct. They should minimise their worldly attachments. In other words, leaving the care for wealth, wife and children to fate they should give paramount importance to the company of saintly persons. And out of saintly persons, the company of that Adept should be adopted, who is a practitioner of Surat Shabd or of दृष्टि Drishtí (sight), that is to say, who is conversant with the technique of the Yoga of Surat Shabd, has perfected the practice of withdrawing the spirit currents from the pupils of the two eyes, and of uniting them, and who performs the practice of raising the spirit, by hearing, internally, celestial sounds. In case

an Adept of this class is not available, they should search out one who performs the practice of 'striking the solar plexus with Name' (repeating the Holy Name in a particular manner at the heart centre), or one who performs the practice of 'breath control'. The company of such a person would also purify the heart, curb evil propensities and confer some inner joy. But the ascension of the spirit can be achieved through the practice of Surat Shabd Yoga alone. It behoves the seeker to develop love and devotion for such a personage, to perform His service with zeal, to solicit His attention and kindness by rendering service of all kinds with body, mind and wealth, and to gaze at His eyes continuously for an hour or two, without letting the eye-lids close, as long as possible. The duration of this practice should be prolonged day by day. Whenever

He casts His benign gaze on you, your heart will be purified. When, in His grace, He initiates you into the secrets and methods of the practice referred to above, your spirit will begin to catch hold of the celestial sounds. You should perform this practice daily, twice, four times or as many times as you find time. If your mind gives rise to delusions and wanderings, prayers should be offered to Sant Sat Guru and the practice should be performed with greater effort. Guru's kindness and your application would certainly result in progress day by day. It is not proper to be hasty or impatient, because haste makes waste, and is characteristic of the devil.

Whatever is achieved gradually is beneficial, and whatever is acquired pronto does not last, because such an acquisition is the gift of Satan. Whatever is obtained from the

Merciful Guru endures. All this refers to external modes of devotion. The inner state and the stages to which Sants have access are described below.

When your eye turns inward in the brain and you see the firmament within, and your spirit leaves the body and rises upward, you will see the Ákash in which is located Sahas-dal-kanwal, the thousand petals of which perform the various functions pertaining to the three worlds. Its effulgence will exhilarate your spirit. You will at that stage, witness Niranjana, the lord of three worlds. Several religions which attained this stage and took the deity hereof to be the lord of all, were duped. Seeing the light and refulgence of this region they felt satiated. Their progress was stopped.

They did not find the guide to higher regions. Hence they could not proceed further.

At the apex of this Ákash, there is a passage which is very small like the eye of a needle. Your Surat (spirit) should penetrate this eye. Further on, there is Banknál, the crooked path, which goes straight and then downward and again upwards. Beyond this passage comes the second stage.

Trikuti (region having three prominences) is situated here. It is one Lákh [208] Yojan [209] in length and one Lákh Yojan in width. There are numerous varieties of glories and spectacles at that plane which are difficult to describe. Thousands of suns and moons look pale in comparison to the light there. All the time, melodious sounds of Ong Ong and Hoo Hoo, and the sounds resembling thunder of clouds, reverberate there. On attaining this region, the spirit becomes very happy, and purified and subtle. From here on-ward, it becomes cognizant of the spiritual regions.

After having enjoyed the bliss of this region for some time, the spirit goes up one crore [210] Yojans and reaches Sunn, the third stage. Mohammedan Faqírs (Saints) have called it "Láhoot." It is indescribable. Here, the spirits enjoy great beatitude. The refulgence of this region is twelve times that of Trikuti. Pure pools of ambrosia, called मानसरोवर "Mansarovar", abound here. There are innumerable flower pots and gardens.

Spirits, like beauties, dance at various places. There are pleasing and sweet victuals, all savoury and fresh, and sonorous and musical strains can be heard everywhere. All this bliss can be experienced by the spirit only when it reaches there. It cannot be described. At every place, fountains of nectar are at play, in other words, pools of nectar are overflowing and streams of nectar are gushing out. How can one describe the

splendour and decoration of this region? There are platforms of diamonds, beds of emeralds. According to some it is equal to one thousand Kos or two thousand miles and plants of jewels, all studded with rubies and precious stones. Bejewelled fish, swimming in pools there, display their beauty and ornamentation and their glitter and sheen attract attention. Beyond this, there are innumerable palaces of crystals and mirrors, in which spirit entities reside at their respective spots, as allocated by the Lord. They witness and exhibit ever changing revels. In Hindi, they have been described हंस मण्डली "Hansa Mandlies [211]". The decoration and embellishment of these regions can be appreciated only by seeing them. The entire creation there is purely spiritual. It is free from material constituents. The denizens, there, are spiritual and free from physical

taints. Full particulars of these regions are known only to Sants. It is not meet to describe them in greater detail.

Having sojourned there and having enjoyed the glory thereof for a very long time, the spirit of this Faqír moved on, in accordance with the instructions of the Guides. After traversing five arab [212] and seventy five crore yojans upward, the spirit entity effected ingress into the bounds हाहूत Háhoot and witnessed the panorama of that region. There an expanse of ten Neel [213] is enveloped in darkness. The depth of this dark region cannot be fathomed. The spirit went down one kharab [214] yojans, still the bottom was nowhere to be found. Then the spirit turned upward and proceeded on the path chalked out by Guru. It was not considered advisable to go down right to the bottom of this region. This region is calledra महा सुन्न Mahá-sunn.

There are four extremely subtle sub-regions there, the secrets whereof have not been revealed by any Sant. There are prison cells for the condemned spirits ejected from the court of the True Supreme Being. Although these spirits are not subjected to any trouble and they perform their functions by their own light, yet, as they do not get Darshan of the Lord, they are restless. However, there is a way of their remission also. Whenever Sants happen to pass that way with spirits reclaimed from the lower regions, some of these spirits fortunately get Their Darshan. Such spirits go along with the Sants who very gladly take them to the court of the Lord and get them pardoned.

The spirit, thereafter, went to हूतल हूत Hootal Hoot, which, in Hindi, has been described as Bhanwarguphá. There is a rotating swing here which is all the time in subtle motion,

and the spirits ever swing on it. All round, there are innumerable spiritual islands from which the sounds of "Sohang Sohang" and "Anáhoo Anáhoo" rise all the time. Spirit entities playfully and rapturously enjoy these sounds. Other characteristics of this region cannot be reduced to writing, as they can be realized by the spirit only when it reaches there by performing Abhyás. Hence it is necessary to continue the practice of this mode of devotion and it is called the Shabd (sound) practice. Do not give it up.

Having witnessed spectacle of this region, the spirit entity proceeded upward and went on ascending. Whiffs of scents of various kinds and sweet fragrance of sandal were enjoyed by the spirit and the melodies of flutes were heard, while it proceeded onward. On crossing this plane, the spirit entity reached the outpost of Sat Lok, where melodious

sounds of "Sat Sat" and "Haq Haq" were heard coming out of the Bin [215]. On hearing this, the spirit penetrated further rapturously. There rose to view silver and golden streams full of nectar, and vast gardens, each tree thereof being one crore-Yojans in height. Crores of suns and moons hang from them as flowers and fruits. Innumerable spirits and Hansas sing, chatter and play on those trees like birds. The wondrous beauty of this region is ineffable. While enjoying it, the spirit entered Sat Lok and came into the presence of Sat Purush.

Now as regards the glory of the person of Sat Purush, each hair of His is so brilliant that crores of suns and moons look pale in comparison. When such is the refulgence of each hair, how is it possible to describe the glory of all His hair, and where are the words to describe the beauty and glory of His entire

person? How can one describe His eyes, nose, ears, face, hands and feet? They are all nothing but refulgence, even to describe them as oceans of refulgence does not give even the remotest idea.

The expanse of Sat Lok is one padam [\[216\]](#) Pálang, a Pálang being equal to Trilokí [\[217\]](#) in vastness. Hence it is difficult to imagine the stupendous vastness of Sat Lok. There dwell spirit entities called Hansas who enjoy the Darshan of Sat Purush, hear the music of the Bin and partake of ambrosial food.

After witnessing the glory of this region, the spirit proceeded to Alakh Lok and got Darshan of Alakh Purush. The expanse of this region is one sankh [\[218\]](#) and each hair of Alakh Purush has the effulgence of arab kharab suns.

Thereafter the spirit entity went on and attained Agam Lok, which is Mahá Sankh

[219] Palang in expanse and the magnitude of the person of Agam Purush equals a crore Sankhs. The forms of Hansas of this region are amazingly wondrous, and the state of ecstasy and bliss that obtains there passes description. The spirit entity sojourned there for a long time and, on going beyond, it got the Darshan of Radhasoami, that is, Anámí Purush, and merged in Him. Radhasoami Dhám is boundless, infinite, endless and immeasurable. It is the निज स्थान Nij Sthan, the special resting place of Sants (Faqírs). That region is the Ultima Thule of all Sants and all speech and description end here. I also conclude here.

So great and exalted is the status of Sants (Faqírs). Hence, how can the followers of all those who stopped at the very first stage, calling it limitless and boundless, be convinced of the existence of these higher

regions? No one but Sants and perfect Faqírs knows them. Only those who have met Sants and Faqírs can be convinced about the existence of these regions, provided that they have faith in Their words. Neither the Prophet nor Vyás and Vashishtha knew of these regions. Hence no Hindu or Muslim can believe in their existence. It is not desirable to tell them about this, because they are faltered by the teachings of the prophet and Quran, and Hindus are slaves of Vyas, Vashishtha and the Vedas. They cannot even tolerate hearing these words. As such, communication of this revelation will do good only to those persons who have faith and belief in the words of Sants and who accept that the status of Sants is exalted above all and that Sants are, in fact, the creators of Khudá and Parmeshwar (God). For this reason, this secret should not be

divulged to any one until and unless his faith and conviction have been ascertained as conforming to what has been stated above.

FOOTNOTES

[208]_A hundred thousand.

[209]_A unit of a measurement of distance. Commonly, it is reckoned to four Kos or nine miles.

[210]_Ten millions, one hundred lakhs (lacs.)

[211]_Congregation of Hansas

[212]_One thousand million.

[213]_Ten million

[214]_Hundred thousand million.

[215] Harp.

[216] One thousand billion.

[217] Three worlds.

[218] Hundred thousand billions.

[219] Sankh is a hundred thousand billion. Maha means great. Heance Maha Sankh is still greater than hundred thousand billions

Discourse XXI

HIDAYAT NAMAH

(Instrument of Instructions)

(M. G. Gupta Translation)

This is about (i) the value of association and rendering of service to the perfect master (*murshid-i-kamil*), and (ii) the grades and order of adepts, and (iii) about the instructions on meditation on the Word, and (iv) subtleties and secrets of *Surat-Shabd-Yoga*, and the intervening stages and stations (from the start to Radhasoami Abode).

1. This discourse is delivered for those who (i) have a fondness and zest for meeting the Supreme Lord, and (ii) who are firmly resolved on making investigations in religion to find out as to which religion is the most exalted and (iii) what is the straight and the easy way to attain to that.

2. Such people ought to reduce and make little of their attachment (*mohabbat*) for the world, and entrust the care of their desire for wealth, wife and children to fate and destiny, and accord priority to the companionship of the *faqirs* ⁴⁵⁴ (saints), keeping it in the forefront. Even from amongst the *faqirs*, preference must be given to the companionship of that *faqir* who is the practitioner (*shaaghil*) of the practice (*shaghal*) of the most excellent out of all *dhikrs* (i.e. *Sultan-al-Azkaar*) ⁴⁵⁵ or who performs the practice of fastening his eye on the image of the Lord or the *Satguru* (*Shaghal Naseera*) – one who, so to say, is acquainted with the path of *Surat-Shabd-Yoga* and has trained his eyes, and who can withdraw the spirit current from the pupils of both eyes and unify them on the third *til* (sixth ganglion), and one who by listening to the heavenly words within is able to elevate his spirit.

And if such a *faqir* (adept) is unavailable, then he (the earnest seeker) must look for and gain access to an adept who practices recitation on the plane of heart and who practices *pranayama* (*paas-i-anfaas*).⁴⁵⁶ By the companionship of such a person also a seeker would be able to attain to purity of heart and exercise of control and restraints on his

baser mind or *nafs-i-ammara*⁴⁵⁷ and be able to receive some delicious spiritual flavour (*lazzat androoni*) or bliss and beatitude.

But then, when it comes to the ascension of the spirit, its merit (*faida*) can be gained only by virtue of the practice of *zikr-al-khafi* which is the sultan (king) amongst all forms of *zikr*, i.e. *Sultan-al-Azkaar* or *Surat-Shabd-Yoga*.

3. It is therefore necessary for an earnest seeker to gain access to such a *faqir* (saint) and cultivate love for him by attendance on him and remain alert and in readiness to render service to him by body, mind and money, i.e. by all means available to him and please him and curry favour and ingratiate himself with him (*muttwajjey karna*). He (the seeker) should fasten his gaze on his countenance and eyes heartily and devoutly for an hour or two ceaselessly, without letting the eyelids close as far as humanly possible. And the duration of this practice should be increased day by day.

The day and the moment his kindly eye falls on you, that very time and day your heart will be completely cleansed and elutriated. And when he in

his discretion and grace decides to initiate you in the aforesaid technique of spiritual practice, your soul will grasp the heavenly sound. It would be most appropriate for you to engage in this practice daily without fail, four times twice, depending on the time available to you. And should your mind not accept it and develop doubts and delusions or useless misgivings and suspicions, then prefer *cri de coeur* before the master (*murshid*, or *pir* or guru to shower his grace on you) and continue to endeavour and persevere in this practice (despite setbacks).

As a result of his (kind) attention and your own perseverance, you will register spiritual progress day by day. And don't make haste for it makes waste and do not hurry for it yields worry. It is said that anything done in a hurry is the handiwork of Satan and whatever is accomplished gradually and in a well-thought out manner, in a planned way, will yield useful results.

Whatever is done in a hurry or haste will be an action inspired by and at the prompting of Satan. Whatever is done by the help (and under the guidance) of the compassionate master, that will be

enduring and everlasting. Whatever aspects of externalism were necessary to be mentioned I have stated them. Now I go on to deal with that inner state to which the saints alone can have access.

4. When your eye, turning inward into your brain, pierces the sky within and your spirit leaving your body, flies upward, you will sight the heaven which is the location of the post of *Sahasdal Kanwal* (One Thousand-Petalled Lotus).⁴⁵⁸ A thousand petals of this lotus are performing the work relating to all the three *loks*. By sauntering around this sphere, you will be immensely delighted and you will sight *Niranjan* (the Spotless), the lord of the three worlds.

A great many religion, by gaining access to this sphere and by being taken in by the lord of this sphere as the Supreme Lord, were duped and by perceiving the radiance, refulgence, luminance and lustre of that sphere became satisfied. For them the way ahead got blocked. They failed to get at the guide to lead them ahead. Had they gained access to such a guide, their way ahead would have unfolded itself. Anyway, now hear of the state that

one experiences ahead of this sphere.

5. On top of this heavenly sphere, there is such a subtle and thin aperture as is the needle of the eye. The seeker ought to penetrate his soul into the hole. Beyond that hole there is the Crooked Tunnel and its course goes straight for some distance and then goes downward and then again goes upward. Transcending that tunnel, the *surat* makes it to the second heavenly sphere.

6. In that heaven (*aasmaan*), there is a place (*maqaam*) called as *Trikuti*⁴⁵⁹ (*Musalassi*). It is one hundred thousand *jojan* (one *jojan* is 80,000 ft. or about 15 miles)⁴⁶⁰ wide (i.e. its breadth is about 15,00,000 miles) and the same length. In that place, there are innumerable sorts of spectacles and *tamashas* going on all the time. How far can I go to enumerate them but even then I do affirm that thousands of suns (*afataab*) and thousands of moons (*mehtaab*) feel small and humble, in comparison to the light and lustre of that place, and all the time, the sounds of *AUM AUM*⁴⁶¹ and *HOO HOO*,⁴⁶² and the sound of thunder of nimbus (rain-bearing cloud) which is exceedingly agreeable and

delightful remain audible all the twenty-four hours. On attaining to this sphere, the spirit becomes very much enraptured and it becomes subtle and purified. It is in this sphere that the spirit begins to develop awareness of the realm of (pure) spirit. After sauntering here for sometime, the spirit soars higher.

7. Flying up to ten million *jojan* the spirit breaks into the third barrier and gains admittance into *Sunn* (Sphere of Spirit) which the (Muslim) *faqirs* have called as *Alam-i-Lahoot*. What shall I say to admire and praise its grandeur and beauty? In that sphere, spirits enjoy tremendous bliss and beatitude. Its luminance appears to be twelve times as radiant as that of *Trikuti*. The lakes of water of *zulal* (extremely clean and limpid, sparkling as the sun) and the reservoir of abundance (*Hauz-i-Kauthri*)⁴⁶³ full of the ‘water of life’ (*aab-i-hayaat*) which in Hindi is called *Mansarovar*, are galore. There are a great many flower-beds (*gulshun*) and gardens (*chaman*) in full bloom which at innumerable spots meet the eye.

And spirits in the wise of great beauties keep on

dancing hilariously at different places and everywhere, great delicacies and viands which are extremely sweet and tasty, and pleasing to the eye and refreshing are readily available everywhere. And one can hear the recurrent tones, tunes and sounds of lyrics (*naghmas*) and serenades (*taranaas*) everywhere. It is only an arrived soul (*ruh raseeli*) which can know this state; it is ineffable. At every place streams and springs of water are flowing and the reservoirs of ambrosia are full to the brim. The current of nectar is running.

What shall I say about the sheen, splendour and embellishment of this sphere? Terraces (*chabootras*) made of diamonds, garden-beds of emeralds, plants of jewels studded with rubies and other precious stones (*chumiya*, i.e. full size rubies), come to view everywhere. Fishes decorated with jewels swim in the tanks and lakes. At every moment, they display their luminous aspects, and at every instant their brilliance and radiance captivates the heart.

Beyond this, there are innumerable palaces made of crystal (*sheesh mehal*) and diverse spirits inhabit

them and are settled there in accordance with the allotments made by the Lord, and they see the peculiar mutual display which is so blissful, and in turn they also establish their own plays and sports. In Hindi, these spirits are described as ‘circles of *hamsas*’ (purified spirits). The engravings and the designs carved in these spheres are to be seen in order to be believed. The entire dispensation and workshop there is purely spiritual; it is not at all gross or material.

Spirits dwelling there are characterised by excessive delicacy, subtlety, refinedness and purity; they don’t have a trace of physical coarseness (*kasaafat*) and impurity. The details of this sphere are known only to the *faqirs*. To unfold more about it is not proper and advisable. For a long time the spirit of this *faqir* (i.e. Soamiji Maharaj Himself) sauntered and stayed there and then under instructions from the teachers and guides, moved ahead.

8. Moving on and on, the spirit soared up about 5 *arab* (1 *arab* = 1 billion) and 75 crores (1 crore = 10 million) *jojans* (really incalculable height) and broke into the realm of *Hahoot* or

Mahasunn (in *Sar Bachan*, Prose, Part I, para 13, the word *Hahoot* is used for *Sunn*, and not *Mahasunn*) and sauntered around it. How shall I describe it? For ten billion miles (again, incalculable distance) there is utter darkness. How shall I describe its depth, except to say that for one *kharab* (1 *kharab* = 100 billion, i.e. incalculable extent) *jojans*, the soul descended and yet its bottom could not be discovered; then again it reversed and turned upward, and following the track pointed by the sages, the spirit treaded that path and then it was deemed improper to determine and find out the depth of this dark region.

The *surat* then moved on and reached the sphere called as the expanse of *Mahasunn*. Here there are four sub-regions which are entirely hidden and no saint has revealed them. In these sub-regions innumerable spirits which are rejects (*mardood* - the rejected ones) from the court of the true Lord reside in prison-houses built up for them. Although there these spirits are not subject to any considerable affliction and they keep on operating there according to their lights (ideas, knowledge, understanding, capacity, strength) but they remain deprived of the sight of the Supreme Lord.

For not being able to see the Supreme Lord, they remain, without doubt, restless, restive and anxious, without repose (*bekali*). But for them too, there is a way out to forgiveness and grant of pardon. That way is that when the saints pass through this route and they take along with them some spirits from the lower regions, if these imprisoned spirits happen to sight such saints, they take them along too with them and they feel great pleasure in doing so; for they see that the true Lord has become kind and generous and charitable to these spirits. The saints intercede with the Supreme Lord on their behalf and offer petitionary prayer to Him to get them absolution. The saints then have these spirits called up by the Supreme Lord. Indeed, there is so much to be said about *Mahasunn*, but I have said enough and that will do.

9. Leaving this sphere, the *surat* arrived at the realm of *Hootal Hoot* which in Hindi is called as *Bhanwar Gupha* (the Rotating Cave). Here one can see a fine, delicate, swinging or swaying device (*hindolna*) swinging and rotating around and on which the spirits ever keep on swaying and rotating. And around that swinging device there are

innumerable spiritual isles from which keeps on emanating the sound (*awaaz*) *Sohang Sohang* and the cry (*sadaa*) *Anahoo Anahoo*. The spirits and the *hamsas* blissfully enjoy these sounds. And there are such other wonderful features of this sphere that they cannot be reduced to writing as they are. They are only to be seen and experienced to be believed.

The spirit, that by virtue of persistent and earnest practice, makes it to that sphere, will itself perceive them. As it is, it is proper for a seeker to go on with this practice (of *Sultan-al-Azkaar*); this is the *shagal* of sound (i.e. *Surat-Shabd-Yoga*); don't leave it. Having seen that sphere and sauntered there, the *surat* goes forward.

10. Via the heavenly route, the *surat* keeps on soaring and flying and from afar, whiffs of fragrances of sandal from Malyagir, and other sweet scents of diverse varieties keep on gently blowing and the seeker then hears the innumerable sounds of flutes. Smelling these fragrances and hearing these sounds, the *surat* continues to soar and move forward.

11. When it traverses this plane (of the Rotating Cave), it attains to the outpost (*naaka*) of *Sattlok* whence flows the sound *Satt Satt* and *Haq Haq*, emanating from the harp.⁴⁶⁴ Hearing this sound, the spirit getting ecstatic goes on piercing and penetrating into the higher sphere and from there the view of golden and silvery streams and rivulets, full of the limpid water of life (*aab-i-zulal*) and huge gardens of which every tree seems 10,000,000 *jojans* high, and where instead of fruits and flowers, millions and billions of suns and moons hang from their branches. Innumerable spirits and *hamsas* sing and blissfully warble on these trees, instead of birds. The spectacle and sight of this sphere is marvellous and indeed ineffable. Seeing this spectacle, the spirit or *surat* enters the *Sattlok* and catches the sight of *Satt Purush*.

12. At this stage I depict some factors of the beauteous and wondrous form of *Satt Purush*. Each and every hair of his body is so radiant and luminous that millions and billions of suns and moons pale into insignificance. When each and every hair is like this, where is the scope for dealing collectively with all the hair and how can

one manage to elucidate and narrate the brilliance of the entire body? The eyes, the nose, the ears, the mouth, hair and the feet beggar description. All that I can say is that it is all light and lustre; if I call it an ocean of light, that too will be too poor a description!

The stretch of *Sattlok* is a hundred trillion *palang* (1 *palang* = 100,000 *jojans*); one can have some idea of its vastness if one remembers that all the three *loks* (*Pind*, *Und* and *Brahmand*) are a mere one *palang*. Hence one cannot imagine about the length and breadth of *Sattlok*; all guesswork fails here. In that sphere, innumerable spirits which are called *hamsas* abide, who constantly catch the glimpses of *Satt Purush* and everywhere they hear the mellifluous sounds of harp and live on ethereal and ambrosial viands and delicacies as their pabulum (*ghiza*).

13. After enjoying the blissful sight of this sphere, the spirit soared beyond and made it to the Invisible Region (*Alakh*) and there it sighted the *Alakh Purush*. The stretch of this region is 1,000 trillion *palang* (one *shankh*) and each fibre of the body of *Alakh Purush* has a radiance equal to that

of trillions of suns.

14. Thence the *surat* moved upward and made it to the Inaccessible Sphere (*Agam Lok*) whose stretch is quintillion *palang* (*mahashankh*) and the body of the *Agam Purush* is as vast as a quintillion quintillion *palang*. The *hamsas* dwelling there have a marvellous and unique form, and bliss and beatitude of that sphere is overwhelmingly wonderful. My spirit (says Soamiji Maharaj) stayed and rested there for a very long period.

15. Beyond this, the spirit got the glimpses of Radhasoami, that is *Anami Purush* and merged into Him. That abode is infinite, incalculable and endless and it is the real, eternal abode of *faqirs* (saints). Having attained to this, all the saints fell into silence; as it is, I also now take to silence.

16. Such is the status and rank of the *faqir* and the saint. And those who became weary and got exhausted in making it to the first stage (*Sahasdal Kanwal*) and declared it to be infinite and endless, how can their disciples and adherents be persuaded and convinced of the veracity of the spiritual spheres beyond (*Sahasdal Kanwal*)?

None, save the saints and the perfect *faqirs* can know them, and they alone will be convinced of the existence of these higher spheres who have gained access to the saints and *faqirs* acquainted with the secrets and mystery of those spheres. It is only if they believe their word that they will be so convinced. These spheres did not open to the Prophet (*Paigambar Saheb*) nor to Vyasa, and nor did Vashisht come to know them. As it is, neither Hindus (followers of Vyasa and Vashisht), nor the Muslims (adherents of the Prophet Mohammed) can believe or have faith in the existence of these spheres. Indeed, it is not even necessary to tell them of these states (stages), for the Muslims are tied up to the Koran, while the Hindus are the prisoners (thralls) of Vyasa, Vashisht and Vedas. They cannot even stand (tolerate or bear) to hear of them.

17. As it is, this description and narration will do good only to those (a) who have an abiding faith and trust in the *faqirs* and saints that they alone have gone far ahead of the prophets, avatars, *yogeshwars* etc.; that (b) the majesty, might and main of the saints is tremendous; that (c) the saints

are indeed the creator of *Khuda* and *Parmeshwar* both, and that the latter cannot really comprehend the status and the exalted rank of the former (the saints). It is only to people who have such a faith in the saints and *faqirs* that the communication of this narration (i.e. *Hidayat Namah*) will be beneficial. That is why this *Hidayat Namah* should not be recited before everyone, unless and until the faith of those who hear it has been fully tested – the unflinching faith of which I have spoken in the aforesaid.

FOOTNOTES

454. *Faqir*: (a) *Faqir*: See n. 148 and 307. A faqir is a Muslim saint. A faqir is he who has truly surrendered himself to Allah and knows that no affliction can befall him save with His permission. And whatever comes to him comes from his beloved Lord, he rejoices in it. He has died to his flesh, and therefore has died before he dies. And yet, if and when he sees God's creation in distress, he does not accept its distress in submission but awakens to action in compliance with the Koranic injunction: "Lend a helping hand in the cause of God" – by word and deed, consolation to the bereaved, anxious enquiry about the sick, food to the hungry and succour to the helpless.

455. *Sultan-al-Azkaar*: *Azkaar* is the plural of zikr, which means the repetition of the Great Name. The most royal of all forms of zikr is zikr-ul-khafi or zikr-ul-ruh, as distinguished from zikr-ul-lassan or zahirya (articulation of Name), zikr-ul-qalb (zikr by mind or mental recitation). Thus zikr or recitation is of three varieties, namely,

- by tongue or zikr-ul-lassan;
- by heart or zikr-ul-qalb or qalab; and
- by the spirit or zikr-ul-ruh.

456. *Anfaas*: Plural of nafs which means “breath”; breath-control or pranayama.

457. *Nafs-i-ammara*: Mysticism recognises four types of nafs: ammara, lawwama, mutmayeena, and mulhama. These are:

***Nafs-i-ammara*:** That part of the mind which ever incites man to evil is called as nafs-i-ammara by the Koran (XII, 53);

***Nafs-i-lawwama*:** In Surah LXXV, 2, the Koran refers to the accusing soul, or the reproving self, which reproves the self for every vice and intemperance. From this state, the moral state of man is generated. It is also called “conscience”. But it is not always effective and becomes overpowered by the wild self, viz. Nafs-i-ammara.

***Nafs-i-mutmayeena*:** The Koran refers to it as “Soul-at-Peace” in Surah LXXXIX, 27-30). This is the soul-at-rest which returns unto the Lord, content in His good

pleasure, and which enters amongst His bondsmen and enters His celestial garden.

Nafs-i-mulhama: It is the soul that is soaked in righteousness and clemency. After attaining to full maturity (tehzeeb) and perfection of ascetic practices, it becomes transmuted into nafs-i-mutmayeena (the soul-at-rest, merged unto the Lord and qualified for Hoot or the region of Haq or Satt Desh).

458. See n. 114 “Three gunas”.

459. *Trikuti:* The middle of the two eyebrows (bhrakuti). Kuti is a “triangular cottage” or Musalassi. The three sides of this triangle are called its three Prominences – Meru, Sumeru and Kailash. (See Maharaj Saheb, Discourses on Radhasoami Faith, op.cit., p. 163.)

460. Yojan or jojan: A measure of distance prevalent in ancient India. Some regard it as 4.5 miles long; others as 9 miles long. The Markandeya Purana gives the following table:

6 angulas (fingers) = 1 pada (breadth of foot)

2 padas = 1 hastha (long cubit)

4 hasthas = 1 dhanurdanda (bow-staff)

2 dhanurdandas = 1 nalikai

1000 nalikais = 1 krosa

2 krosas = 1 gavyuti

4 gavyutis = 1 yojan

A dhanurdanda being taken as 5 feet long, one yojan contains 80,000 feet or about 15 miles.

461. AUM: Hindu's mystic syllable used in all prayers and rituals, and variously interpreted. It is said to stand jointly for the Hindu trinity: A = Vishnu, U = Shiva and M = Brahma. It is also said to represent four possible states of consciousness: A = waking, U = dreaming and M = dreamless slumber, and the incommunicable silence after the three, turiya, i.e. nirvana. (See n. 30 also.)

462. HOO HOO: Arabic for Hari, the deity of Trikuti.

463. Hauz-i-Kauthari: Kaur, Verse 1. See Holy Koran, Chapter 108, Surah-i-Kaur, Verse 1.

464. Harp is a large, triangular plucked stringed instrument consisting of a sound board connected to an upright pillar by means of a curved crossbar from which the strings extend downwards. The strings are tuned diatonically and may be raised in pitch either one or two semitones by the use of pedals (double-action harp). Basic key: B major; range: nearly seven octaves. Informal name is “harmonica”.